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TOUR IN THE SOUTH WEST.

One morning while in New Orleans I strolled into the

BOOKSTORE OF JOHN BALL, a name familiar to us, hoping to catch a sight of the city preachers and others who might perchance assemble there, as at a certain place known in Cornhill, Boston. I was a little early, but soon one and another came in, and at length a good brother of the Alabama Conference, whom I had before met, who speedily terminated my espionage, and introduced me as a member of a N. E. Conference. They thought, as Bishop Capers expressed to me, that I was a great way from home. Bro. Ball is much younger than I supposed, of a slight form, but he is a large-souled, enterprising man. He is achieving an excellent work in circulating publications of the highest merit throughout the South West. As he has a publishing house in Philadelphia, his issues bear the imprint of Philadelphia and New Orleans, thus meeting a growing demand for books of Southern publication. The favorable notice taken of his enterprise by the Alabama, and I believe, Louisiana Conferences, indicates the necessity and the appreciation of such an establishment. Bro. Ball is promising us a republication of some very valuable Theological works. Bro. McTeir, editor of the New Orleans Christian Advocate, is, I judge, just the man for the place; his success is now, I presume, beyond question, and New Orleans, what it has long needed, a Methodist newspaper.

Bro. Keener, Presiding Elder of the New Orleans District, is a young man, and I believe a graduate of Wesleyan University. But I must leave such gossip, and leave the Crescent City for a voyage of 1680 miles.

UP THE MISSISSIPPI AND OHIO. Our boat had been advised to sail at almost every hour on Monday, Tuesday, Wednesday and Thursday. On Tuesday steam was got up, to give the impression the boat was just on the point of leaving, so as to call freight and passengers. The same was done on Wednesday, and in addition, the wheels were put in motion; on Thursday, the same was again repeated, and the boat kept under pressure of steam, till at length in the afternoon we were really off. I observed many boats practice the same game, which appears to be the system of advertising.

Our company consisted of about 80 passengers in the cabin, 150 emigrants on deck, and about 50 officers and hands.

From the city to Baton Rouge, 140 miles, the country on both banks of the Mississippi, called the "Coast," is a monotonous level. The plantations are near the river, since the land is here highest, and gradually recedes into forest and swamp. The planter's residences and the negro quarters thickly line the coast, and afford a pleasing change from the business hurry of the city. There is a peculiar appearance of quiet, cheerful comfort about the residences, rendered surpassingly inviting by their proximity to the river. The negro quarters are mostly neat, tidy looking buildings, arranged on opposite sides of a common passage way or street, sometimes beautified with shade trees, so neatly white-washed, and usually enclosed near the planter's mansion, they appeared as appendages. Frequently we saw droves of slaves in the distance, and in a few instances working with their might in closing up "Crevasse," or openings through the levee. Most of the planters are of French extraction.

Donaldsonville is a pleasant little village, on the east bank, near Bayou La Poudre.

BATON ROUGE, the capital of Louisiana, is delightfully situated on the first rising land in a bend in the river, commanding a view of the river, and the upper end of the village is the United States Barracks. The low, white one story dwelling where Gen. Taylor quartered after his conquest in Mexico, is quietly and beautifully half concealed beneath luxuriantly blooming China trees. Just below the house, on the green slope toward the river, "Old Whitey" used to crop with majestic dignity the rich flowing grass. He had returned from the war, and was then reaping his reward.

For a long distance about Baton Rouge we saw very little of interest, only now and then a village under water, a steamer puffing past and a few flat boats lazily floating down with the current. A few miles below

NATCHEZ we passed "Ellis' Cliff," the first high lands on the Mississippi. "Natchez under the hill," is a small assemblage of stores and residences presenting a very neat appearance. "Natchez on the hill," is quite invisible from the river. Two or three steeples and towers, and a few brick buildings may, however, be seen as the boat recedes from the shore.

On Sabbath morning we were at

VICKSBURG, a place of considerable importance in Mississippi. Its situation on "Walnut Hills" is most picturesque. With respect to hill and valley its site is similar to that of Norwich, Ct. I must pay a compliment to the unexpected

OBSERVANCE OF THE SABBATH

on our steambot. On other days five or six tables were constantly surrounded by card players, "killing time," and gambling for money. On the cabin passengers, nine tents played cards and two were professional gamblers, and yet on Sabbath not a card was thrown, nor was there the least loud dispute or discussion! All was quiet and respectful! The bar was closed, and the saloons, thronged on other days, were almost entirely vacated. The emigrants, huddled together below, were unusually still. This must, doubtless, be credited more to the observance of the rules of the boat than to any controlling respect for the Sabbath. Our evenings were delightful, with the bright, full moon quietly sleeping on the placid waters, or tracing with distinct loveliness the tortuous river banks and the deep shaded forests.

On Tuesday we were at

MEMPHIS, TENN.

It is built on a high bluff, commanding a picturesque view of the father of waters, and the green wooded islands which thickly press its bosom. This is a very flourishing place, and an important shipping point. At the upper end of the city the United States has a navy yard, not yet, I believe, in full operation. It is designed to build and rig ships here, as the timber for building and the hemp for cordage can be procured in the vicinity. At Memphis my experience in

apparent that each purposed to excel. At one time we were near running into our rival as she shot across our bow, and had not our speed been checked, a sad catastrophe must have ensued. As it proved, we escaped from the collision with only the loss of flagstaff, broken closed off at the bow. At another time we were side by side with one of the boats, and not five feet distant! Again we were between two boats, not half a stone's throw off, pressing in towards us, while a faster boat was just ahead! Constant shouting and cheering were kept up by the passengers, and really every one, ladies not excepted, was anxious for the success of the boat on which they might chance be. For myself, I frankly confess I did not enjoy the sport, and would have been gratified had we not seen another boat for the trip. I felt that God delivered us.

I designed to be at home at the conclusion of this reading, but must give your indulgence once more. Let me take you over the

"CITY OF CAIRO,"

and I will have done to-night. This city is at the confluence of the Mississippi and Ohio rivers. Having heard it spoken of as a place of magnificent intentions, and as yet of equally magnificent failures, I was on deck at once to see a place of some size and real importance. Let me then imagine my own surprise, for no one else can imagine it, when I gazed on flat boats on underpinnings, a sand barren and positive vacuity! The business of the place is entertaining strangers, who frequently wait here the arrival of steamboats. The Cairo Hotel is a rickety old establishment, nearly as large as all the rest of the place, built behind a long, vacant piazza. The "Coffee House," "Tavern," "Muller's Hotel," kept by "Martin Laucke," were originally constructed for human residences. Beside these there were superannuated flat boats raised on cob-house blockings, with signs rudely chalked or painted, as follows:—"Produce and Bread, Boarding, Bakery," (an extensive establishment one would think), "U. S. Groceries." To accommodate all these, were floating boarding places, as "Travellers' Accommodations," "Ivanhoe Boarding Boat," "Liquor Boats," and to spice out the place, a floating "Insurance Office," Bakery, and "Telegraph Station." This is the great (!) city of the rivers which some years ago figured so largely on paper, with well built streets and levee lined with steamers from England and other foreign countries, discharging and receiving valuable cargoes. The atmosphere is loaded with poisonous, deadly miasms, and the place is liable at any fresh to be entirely submerged. A few years since many of the buildings were swept away by a freshet, and the prospects of the place forever ruined. Many of the choice lots, it is said, were purchased on speculation by English capitalists. Such, as many have experienced, is too often the result of Western land speculations.

HENRY BAYLIS.

PROFESSOR KINKEL.

The name of Professor Kinkel is becoming familiar to American readers from the frequency with which it occurs in the secular press. He has recently visited Cincinnati, and has been received with great enthusiasm; and as he will visit other portions of the West, a few words respecting him and his mission may not be unacceptable to our readers.

Professor Kinkel is a German patriot, who figured in the attempted revolution in Prussia, and is now a refugee from his native land. He was born near Bonn, in Prussia, and received an early religious education. His father was a clergyman of the Lutheran order, and he selected the same profession. He pursued his studies at the University of Bonn, and distinguished as a scholar, obtained the degree of Doctor of Philosophy. Subsequently he preached at Cologne with great popularity, and afterward was elected as a teacher of theology, and then a lecturer on history, which he had graduated.

When the revolutions of 1848 shook the Governments of Europe, Professor Kinkel espoused the republican cause, and abandoning the University delivered stirring addresses to the people on their rights. He was elected to the Parliament at Berlin, and when the insurgents took up arms at Baden, he joined them, and in the battle was wounded and taken prisoner. As a man extensively known and honored, the Prussian Government sought to make him an example to others. His sentence was imprisonment for life. Imprisoned in a filthy dungeon, he was deprived of books or papers; neither his wife, children, nor friends were permitted to visit him, and he was obliged to spend his hours in spinning, to earn for the Government three half-pence a day, and for himself a half penny, which aided in procuring some slight provisions. Some time last fall, through the intervention of a friend, his liberation was effected, and he has since spent the greater part of his time in England.

Professor Kinkel is in this country not as an intended citizen. He is laboring to revolutionize Germany. An association has been formed for that purpose by foreigners in London, and branches are established in this country. A fund of \$200,000 is sought to be created, to be called the German National Loan, and which is to be the result of individual subscriptions and donations. This money passes into the hands of a committee appointed for that purpose, and when Germany is revolutionized this committee promise they will make every effort to induce the new Government to assume the amount as a national debt. To swell this fund Professor Kinkel is visiting the various cities of our land, and Germans and others are subscribing largely. In this city we understand the subscriptions amount to about \$15,000.

For him as a scholar, and as a patriot, we have high regard. In literature he stands deservedly high. As a friend of human freedom, he has sacrificed his all, and Americans will ever revere the true patriot. We sympathize, also, with the great object for which he professes to labor. We earnestly desire to see every form of tyranny removed, that our race may move forward and upward in its career of elevation. Still, we must question the propriety of efforts in one country to effect revolutions in others. If a revolution should be commenced in Germany or elsewhere, and the conflict should be protracted, it would be the undoubted right of any citizen to aid either personally or by his means, subjecting himself or his property to the dangers or losses of the conflict. But it seems to us, that the people of the country should first act, and then call for aid. Otherwise, each land may become a centre of intrigue and revolution for every other.

In our own country no State is justified in interfering forcibly, or aiding others to interfere forcibly, in changing the municipal regulations of other States. Nor should we approve of

Europeans contributing funds to aid in placing arms and ammunitions in the hands of the slaves of the South to gain their freedom. We do not cite these cases as parallel. They differ in some important points; yet if the citizens of one country begin to interfere with the laws and institutions of another, it is difficult to fix the precise point at which they must stop.

We also regret some of Professor Kinkel's movements. On his first Sabbath in this city, there was a public meeting in Turner's Hall, which he attended and addressed, thus deserting the holy Sabbath. We know not what his personal opinions are. To them he has an undoubted right. But while he comes to elicit sympathy and aid from the freemen of America, he should not trample upon the usages and feelings of the vast majority of American citizens. Our fathers who planned and fought for our freedom respected the Sabbath. It is sanctioned and supported by the legislative enactments of every State. It is honored and regarded by the citizens of every party. If, then, a scholar, a stranger, even though a patriot and scholar, though worthy of our sympathy and aid, needlessly hold a political assembly on that sacred day?

Connected with the torch-light procession, which was got up to honor him, we noticed a transparency bearing the name of Thomas Paine. We understand it was borne by a society of professed infidels. With the views of such men we know not whether Professor Kinkel has or has not any sympathy. It is not our province to inquire. We rejoice in the freedom of opinion which is tolerated in our republican country. But we would ask, is it wise to attempt to identify the German movement with the spread of infidelity? Must patriotic citizens, who hold as sacred the truths of revelation, be compelled to unite in processions bearing infidel banners, or show no sympathy for Germany? Is it to be taught to our youth, that infidelity is the natural ally of republicanism? History tells a different story. The only stable republics have been supported by religious freedom. Infidelity leads to anarchy and violence, to fraud, to crime and to ruin. Its pathway is amidst cruelty and blood; and, sooner or later, it will by reaction, drive the land which cherishes it, back to despotism.

We hope for the sake of the great cause of human freedom, for the sake of suffering and down-trodden humanity, that those who visit our shores for aid, will manifest a becoming respect to the institutions cherished among us, and that the religious sentiments of the great masses will not be offended by further attempt to exhibit infidelity as the special ally of Germanic freedom.—Western Christian Advocate.

For the Herald and Journal.

TO THE MINISTRY ON SPRINGFIELD DISTRICT, N. E. CONFERENCE.

Dear Brethren in the Ministry:—Permit me of the least among you, with humility, yet with earnestness, to remind you "That time is winging us away," with all that is under our ministrations. Soon the realities of eternity by us will be realized. Years have come and gone since there has been any very great awakening and ingathering of souls within the bounds of Springfield District. Let me ask, respected brethren, Has not the set time for God to favor Zion come? The increased facilities of communication with large towns and cities, expose the youth of our charges to such moral dangers as they were never exposed to at any former period.

The damning opiates of skepticism and infidelity are thrown into our midst, every time the thundering tramp of the iron horse is heard. Every time the scream of the engine grates upon our ears, it gives notice that the vehicle is again coming loaded with that kind of literature which will inevitably sink precious souls in eternal perdition. Ministers of God, with such facts before us, shall we be cursed, and curse the church with inactivity, and comparative unconcern for the salvation of men? While hell itself is moved, eye agied, with great plans to ruin souls committed to our charge, shall we be unmoved?

"O! spirit of burning, come!"

Above all, my dear brethren, let us keep the love of God burning on the altar of our hearts, cleansing our desires, giving us first holy, and then great purposes. Aye, let us see to it that we have continually the clear and unmistakable witness of the Holy Spirit with ours, that we are unreservedly the Lord's. Have we as individuals a present call to the work of the holy ministry? These, my brethren, are all important. Nothing else can compensate for their absence. If these be not in us, had we all the refined science of Plato or Socrates, had we all the skill in morals attained by Zeno—were we furnished with all the eloquence of Cicero or Demosthenes, or did we understand all the avenues to the human heart as did Byron or Shakespeare, we shall utterly fail of accomplishing that which it is the duty of a man truly called of God to the work of the Christian ministry, to accomplish. And hence permit me to suggest a deliberate, patient and prayerful self-examination. 1. With reference to our present state of grace. 2. The witness of the Holy Spirit with ours. 3. Our present call to the office of the ministry.

1. With reference to our present state of grace. Let no one, whether among the ministry or laity infer that the writer of this communication either has or that he supposes he has reason to believe that any of his ministerial brethren are living in a backslidden state. He would propose self-examination on this point, in order to lead to a greater deadness to the world and greater advances in spirituality, to new and glorious conquests in the divine life.

2. The witness of the Holy Spirit with ours. This, my brethren, has always been a cardinal principle with us as a church; and it was the glory (not in the sense of boasting) of the early Methodist Episcopal ministers, that they knew from day to day, from hour to hour, and from moment to moment, that they were the servants of the living God. And the ground, or source of this knowledge, was the witness of the Spirit. I insist upon it, my brethren, we must not live in the dark on this point; we must enjoy, as our fathers did, from moment to moment, the clear and direct witness of the Spirit. I say we must. By this I mean, that unless we do, we are short of much of our strength. Our moral powers become paralyzed, and our sermons become mere declamation.

3. Our present call to the work of the ministry, &c. When the great Head of the church calls a man to the work of the Christian ministry, he does not do so for life, independent of his moral and religious character. When a man ceases to answer the end for which God called him into the ministry, (and he ceases to do this when he fails to accomplish that for which the ministry was instituted,) the Lord no longer

calls him to that office, and hence the importance of frequent, impartial and thorough self-examination on this point.

Permit me to say, therefore, if any of us, upon due examination shall find ourselves in the sacred ministry without a manifest call from God to this work, and to no other, I charge you before the Judge of quick and dead—I charge you, aye, and I would charge myself, by the awful account which we shall be required to render in that great day when we shall meet face to face those who have sat under our ministrations, take not another step until you have settled this important point of duty. Yes, if it shall come to pass that every one of us shall be deeply convinced that we never had, or if we have had, that we have not now, a direct call to the ministry, I beseech you by your love to the honor of the church—I beseech you, as you would not meet the awful condemnation which your position will most assuredly bring upon you in the judgment, retire, and let others who are called, call, occupy your places; may, rather let them be unoccupied, than be occupied by us where we are not called to such fearful responsibility.

"It is not a cause of small import,
The pastor's care demands;
But what might fill an angel's heart,
And filled a Saviour's hands."

Shall I now ask the attention of my brethren in the ministry to sections ten, fourteen and fifteen, in our inimitable book of Discipline? O, let us buckle on afresh our armor, trusting in God; let us go forth from our closets, and throw ourselves into the ranks of the enemy, and do valiantly for God and the church. Let us become the Spartan band of the N. E. Conference. Let us expect a glorious ingathering of souls ere this Conference shall cease. In the emphatic language of Bishop James on a certain occasion, "Go, my brethren, go to the work of the world with the Life Boat of truth and salvation; save men who are sinking into perdition." And now, dear brethren, I commit these thoughts to the guidance of the Holy Spirit, while in my closet I shall daily pray that God will make them a savor of life unto life. And now, O Lord,

"Still hold the stars in thy right hand,
And let them in thy lazure glow—
The lights of a benighted land,
The angels of thy church below."

Oct. 29. X.

WHAT IT WOULD DO IF IT COULD.

We have occasionally given some extracts from Romish papers, in which the beast shows his bloody teeth with a savage growl. And here are more of the kind. A leading Romish journal in England has this:—

"You ask, if he, (the Pope,) were lord in the land and you were in a minority, if not in numbers, yet in power, what would he do to you? That, we say, would entirely depend upon circumstances. If it would benefit the cause of Catholicism, he would tolerate you; if expedient, he would imprison you, banish you, fine you—possibly he might even hang you. But he assured of one thing: he would never tolerate you for the sake of the 'glorious principles of civil and religious liberty.'"

We recently gave a paragraph from the Paris Univers, in which the writer gloried in the burning of John Huss, and regretted that Luther was not put to the same end; and predicted that the work of blood would be renewed. This atrocious paragraph, it seems, horrified even the red republicans of France; and their papers passed it round with severe comments. But the bloody priest, not at all abashed, came out again and repeated the atrocity, and says:—

"It is agreeable to this order of ideas, that I wrote the sentence which excites the virtuous indignation of the red [republican] journals; here it is, just as they print it:—
"As for myself, what I regret, I frankly own is, that they did not burn John Huss sooner, and that they did not likewise burn Luther; this happened because there was not found some person sufficiently pious and sufficiently politic, to stir up a crusade against the Protestants."
"Let the red philanthropists print this declaration in such types, and as many times as may seem good to them; let them add their comments upon it, and affix the whole to my file. On the day in which I shall be willing to tear it up, they can have the same opinion of me which I have of them."

It is certainly to be noticed, that for some cause Popery is more out-spoken, and more willing to expose to the world its horrible features than ever before since the Reformation. But from whatever cause, the fact is a matter of rejoicing. Go on as you have begun, ye men of blood, make a clean breast of it. We know all full of the deeds which signalized St. Bartholomew's Day. But time stands between us and their proper impression. Give us fresh from your own mouths the confession, that what Popery was, when rivers of Protestant blood ran in the streets of Paris, the same is Popery now.—Puritan Recorder.

MONTHLY METHODIST JOURNAL.

We have lately the prospectus of this proposed book. The following remarks on it have been sent us by one of the editors.—ED. HERALD.

From the prospectus it will appear that the editors have two objects in view:—First, by means of corresponding editors in the different Conferences, to collect the history of the church from the most reliable sources—from men who are laboring in the very fields they describe; and who have been the co-laborers, or are the immediate successors of the founders of Methodism. Truthful delineations of our history, and lifelike biographical sketches of our fathers, those hardy veterans that moved in the advanced guard of Immanuel's army, and won on our soil the first trophies of the Cross, to say nothing of their utility, may be made more highly interesting to the general reader, than any or all of the falsely-drawn and over-wrought fictions of our modern monthlies.

But, secondly, to adapt the work more perfectly to all classes, and especially to the young men of the church, another portion of the journal will be devoted to general literature, translations from the first German and French authors, selections from the leading European Reviews, notices of standard American and also foreign works, together with scientific articles, and other miscellaneous matter. With all our periodicals, weeklies, monthlies and quarterly, we have no work particularly adapted to the wants of our young men. This field is entirely unoccupied, and it is a most important one. Should

the higher authorities of the church determine hereafter to enter upon it, the present incumbents will be most happy to pass over their pre-emption rights.

We have no interests in the measure except those in common with our brethren, and should it fail of success, for want of subscribers, or lack of ability on our part, we shall be abundantly remunerated for attempting it, if it ultimately leads to the establishment of a suitable journal for our young men.

The only plausible objection to the work, as proposed above, is the alleged difficulty of clothing the historical and biographical part with sufficient interest to attract the attention of general readers, and to please the taste of the young. But with due deference to the opinions of those who urge it, we beg leave to suggest our own, which is, that no one who has ever caught the true spirit of history or of Methodism, would have thought of it, much less have named it. To write nothing of the morally potent influence of fiction, is not history more truthful, more life-like, more wonderful than any fiction can be? And is not church history though most neglected, the first of histories? And is not our history, as a church the most wonderful of all? What a fact, what a miracle, may I not say, is Methodism? American Methodism? Numbering within its pale in this nation over a million of souls, and in its offshoots and among members of other churches who have been converted at Methodist altars in the aggregate more than two millions! What a fact, we repeat, is Methodism! It is a monument of the power of truth. It looks to the hour when a nation shall be born to God in a day. And it is not the least of its glories that it has produced men for the times—men of action, men of faith, men of God; ministers, who by the foolishness of preaching, confounded the wisdom of the wise; whose burning words melted frozen hearts and made dead ones live. It is no wonder that these men felt fully competent under their leader to take the world, and that they actually commenced the conquest.

The spirit of Wesley and his coadjutors, of Ashbury and his fellow laborers, was pre-eminently the spirit of the apostles and of Christ. There was an "unction" in their ministry that came from God; an inspiration that cold philosophy and imposing forms can never give. The love of Christ "constrained" them, and ardent for souls impelled them, and they went out on their sublime mission with the self-sacrificing spirit of their Master, and in his name. They went for the same reason that Paul did, because Christ sent them, and their weapons were not carnal. The sword of the Spirit in their hands smote down opposition at a blow. Its keen edge burned with fire, while he who bore it was strengthened with might in the inner man to wield it. What moral conquests they achieved! How much more true sublimity do they gather around their persons, and embody in their acts, than did the marshals of Napoleon in the palmist days of their glory, or the Iron Duke who struck down the prince of warriors on the fields of Waterloo!

Cold, indeed, must be the heart that warms not at the recital of their deeds. Opposition but increased their ardor. Like Milton's Messiah expelling the rebel angels from heaven, they "drove right onward," with a power that was well nigh irresistible, and a purpose that never swerved from its end. Combatting sin and ignorance in the West, or long established prejudices in the East, preaching Christ in the city or wilderness, among the red men, the slaves or the literary elite of the nation, they were always the same; they were God's ambassadors everywhere, and they will ever stand out in history among the noblest specimens of the world's GREAT MEN. We hope our journal will catch the spirit of these men and diffuse it, and the present is the time to do this, if it be ever done.

Our pioneer fathers who mingled in these contests are passing away. The sainted spirits of their co-laborers, who have gone before them, welcome them to the "orbs on high." Their setting sun sinks hourly, but while the western horizon is in a "glow" with their descending glory, we seize the favorable moment, and sketch the scene and preserve it. What Christian parent would not prefer that his son should become familiar with such scenes, and catch the spirit of such men, than to become an explorer of the brightest fields of fiction, or an imitator of its greatest heroes? But, such a work, aside from its historical sketches, with its proposed literary and miscellaneous character, is a great desideratum.

We invite all who wish success to the enterprise, to send in their names as subscribers to the Herald and Journal, or to the work, which will be published unless a sufficient number of patrons are first obtained to warrant it.

For the Herald and Journal.

LITERARY.

Our Yankee authors need not think that they are always to hold a monopoly of thought and intellectual cultivation. The charm of their superiority is broken, and he must be a remarkable tinker that can mend it. Our brethren out West are making books with astonishing facility; and when once the "book fever" has broken out, it will have its run in spite of all the doctors. It seldom intermits until the whole stock of mental material is "worked up." Some of these books out West, like very many at the East, are poor, short-lived things, born out of time, and they go early to rest in a grave over which resurrection has no right. Others are hearty and robust, and live; and get a "standing in society," because of their manliness and genuine worth.

Two of our brethren out in "York State" have sent into the world a couple of books which it has already been said "will make their mark." "The Young Lady's Book, or Principles of Female Education," by William Hosmer, editor of the Northern Christian Advocate, is one of these books. It is published by Derby & Miller, Auburn, 1851. Bro. Hosmer is a bold thinker, and a fearless writer of what he thinks. There is a direct, nervous energy about his compositions which is truly refreshing. He has something to say that is worth saying, and says it without twaddle or circumlocution. He has said a great many things in the Young Lady's Book which will make people stare. Some will cry "heresy." Some will affect to blush at the revelations he makes in a certain chapter, and some of the old liners of "the Faculty" will wish they could get him into the "dissecting room."

Take the book as a whole, however, and it will "make its mark," and keep those who read it thinking, until thought induces action. Bro. H. himself won't stop thinking on the subject matter of his book, and when he goes into the work of revision he can make some decided improvements. The book will do good, great good, if carefully and properly appreciated. It rebukes with manly severity the popular errors which affect woman's education. It pleads her cause

with generous earnestness in all the relations of life; and especially does it advocate her cause when she sustains the relation of servant or operative, or in any lawful way earns the means of her own maintenance. The ladies, old and young, ought to thank Mr. Hosmer for his devotion to their interests.

Pure Gold or Truth in its Native Loveliness, by Rev. D. Holmes, A. M., is the title of another book which lies before me. This is also from the house of Derby & Miller, Auburn. To begin with, the title smacks of California. I shouldn't wonder if some of the miserly sinners purchase it through mistake; and I soberly hope they will. It is a safe book to put into the hands of young people, and will help very much to indoctrinate them. It is a doctrinal book. Its style is didactic, its chief defect; but is logical and perspicuous. Give it sea-room and plenty of sail, and may it have a prosperous voyage.

These books are got up in a pleasant, substantial manner, indicative of the taste and enterprise of the publishers.

And now I think of it, Messrs. Derby & Miller have issued proposals for publishing in English the works of Arminius. A grand idea. They may put me down for a copy, cost what it may. I want the work to read, and also to stand alongside Calvin's Institute in my library. I shall be disappointed if the work is not published.

J. D. B.

For the Herald and Journal.

HOLINESS—ITS EFFECTS.

Having deliberately and fully consecrated every power and faculty of our heart and mind to God, it is necessary that we go still farther, and present our body a living sacrifice. In this point there is much failure. It is true that we are saved by grace through faith. But it is no less true that there is no proper sacrifice without a body, a living body. The Sacred Word is as clear and explicit on this point as on any other. God designs that the Spirit's work upon the heart should be made through the body. The prophet Daniel could have silently worshipped his God in spirit in a standing, walking, sitting or reclining posture, without incurring the risk of being torn to pieces by the lions. But what would have been the result? In this case God had suspended the welfare of thousands of others upon his act of kneeling upon his knees and praying aloud. In this outward form the power of faith is tested. So it was with Abraham when he offered his son Isaac upon the altar. So of us, the outward form tests the sincerity, the purity, the power of our Christian experience.

The apostle Paul is very full and explicit on this subject. In reference to himself he says: "I keep my body under, and bring it into subjection," &c. And again, he speaks of "always bearing about in my body the dying of the Lord Jesus." And what reason does he assign for this? "Verily, that the life of Jesus might be made manifest in our body." Will our beloved Christian readers think of this, especially those whose closet is neglected, whose domestic altar is broken down, and who are not accustomed to kneel in prayer in the house of God? These outward forms are powerful in their influence upon others, especially if the heart is right.

The commands of God are so definite on this point, and so intimately connected with our personal salvation that we cannot pass them by without incurring guilt. "Whether ye eat or drink, or whatsoever ye do," in an outward sense, has its divinely appointed influence, both upon ourselves and upon others. Says a father to his son, "Do not do so." "Why not, father; you do so." Is the son's reply. Supposing it was some sin the boy was perpetrating, on whose head is the guilt, the father's, or the child's? So of us who profess to be the disciples of Christ. "We unto the world because of offences; but we unto him through whom the offence cometh." Again, "We unto them that are at ease in Zion." To do good when opportunity offers, is not enough to meet the spirit of Gospel requirements. Those who are sick or in prison, who cannot come to us, we must go to them to do them good. See Matt. 25: 34-40. Again, "Go into the highways and hedges and compel them to come in." Something more than a mere intimation is expressed in this command. It means nothing less than the use of every possible means to save souls.

May the Lord help us individually to present every faculty of our soul and body, time, talents, influence, everything, a continual sacrifice upon the Divine altar, to be used for his glory and the salvation of souls.

B. S.

For the Herald and Journal.

SCRIPTURE SYSTEM OF BENEVOLENCE.

At no time has the cause of Christ required more from its friends than at present. Sacrifice and self-denial, such as were enforced by our great Master, are especially demanded by the present state of the church. Efficient enterprises for the world's conversion are thrown upon the hands of professed Christians. Light increases, and with it comes new responsibility. The Lord of Hosts is calling for the tithes to be brought into the store-house. He stands ready and waiting to bless human instrumentalities. Many devoted and leading spirits in the church are now directing their attention to systematic benevolence, which will secure from each and all the appropriation of a just proportion of all their substance to charitable objects. This system of giving, occupying its relative position among the virtues, may become an important means of grace, and essentially promote the spiritual growth of the giver. It would unite the Redeemer's cause with the daily labors of Christians, and lead all to feel that they have a work to do as individuals. The duties of benevolence are particularly dear to the thousands of Methodists who are raising the standard of "Entire Consecration," and inscribing on all they do, "Holiness to the Lord." May not the readers of the Herald hope to hear often through its columns something upon this interesting and important subject. Ye who are "central fires," let your lights shine!

A. SUBSCRIBER.

SOLITUDE.—He that is united to God loves solitude. But it is solitude in the relative rather than the absolute sense. True, he is secluded from men, but while he is shut out from the world he is shut up in God; and in the absence of human society, has the far better society of the Infinite Mind.

A WORD FOR THE YOUNG CONVERT.—The most effectual way to do good to your own soul, is to do good to others. If your soul burns with love, be not as a candle under a bushel. Let others behold your light, and thereby be guided from the dark paths that lead to hell, to the paradise of God.

The want of due consideration is the cause of all the unhappiness a man brings upon himself.

For the Herald and Journal.

LINES

On the death of Mrs. Turkington, late wife of Rev. William Turkington.

Is there o'er thy spirit stealing
Grief ungod, ne'er felt before;
To thy troubled heart revealing
Earthly love's mysterious power?

Is there in thy sorrowing vision
The sad record of the past,
Written when a bright illusion
Hope had o'er thy being cast?

Pond'ring for thy personal
Promises of joyous years,
Dreaming not a sad rehearsal
Would be made in grief and tears?

Have the flowers of sweet affection,
That had bloomed around thy path,
Filling home with heavenly fragrance,
Shedding perfume round the hearth,

Weaving for thy faithful spirit,
As each passing day sped on,
Garlands, such as fate might casket,
Or lofty genius e'er has worn?

Faded are they now, and prostrate,
Those sweet flowers of love and hope!
Blossoms no more the rare exotic?
Fallen is thine earthly prop?

Side by side with kindred sleeping,
Does the dust thy treasure claim?
And thou, midnight vigils keeping,
Breathing forth that loved name?

Stricken one! no words can cheer thee,
Powerless, all our proffered aid—
Angel ministrants be near thee,
Shielding thy defenceless head.

Many hearts are sighing with thee,
Mourning her, the pure, the good;
Sorrowing o'er her early exit;
Wondering at the works of God.

O, how dark, and how mysterious,
Summoned from thy side so soon!
Yet her willing soul assures us
She hath gained the victor's crown.

How then, in deep submission,
Speed thee on thy work of love,
Still proclaim thy holy mission,
Till thou join the blest above.

For the Herald and Journal.

AN ACROSTIC.

Just as we see the lovely, opening rose,
U nfold its bosom to the morning sky,
L ong ere the gathering shades of evening close,
I n scattered fragments, and in ruins die;
A n emblem sad, yet true, of youthful bloom.

A rayed thus early, for the silent tomb,
T rust in the Savior's name dispelled her fear;
H ow firm that trust—how calm she yields her breath,
O ugh the victory of the great and true;
M uch feared so often, the dread sting of death—
F ace with her snowy pinions hovered near,
S oothing each sorrow in that hour of pain.

O who can doubt, with Christ her portion here,
N o more to live on earth, "To die is gain!"
Dexter, Me., Nov. 4. S. B. K.

TEMPERANCE.

EXTRACT FROM A REPORT
Made at a meeting of the citizens of Bangor, in
the City Hall, Nov. 14, 1851, on the opera-
tion of the Maine Temperance Law.

We shall only undertake to show that the law
is not a failure. If it can remove a small part
of the existing evil, it will sufficiently vindicate
itself. If by means of it there are only fifty
drunkards, and thirty ruined families, and twenty
commitments for assault, or cases of violence in
the streets, where there were a hundred before,
it will accomplish quite as much as the average
of criminal laws. If public burdens, caused by
intemperance, should be diminished in the ratio
of one-half, and not quite as much liquor can
be smuggled in as was imported previously, and
a fair proportion of dealers sold the sale for want
of power to collect their debts, it will be a mag-
nificent "experiment" for the State of Maine.

The law does actually and perfectly accom-
plish two things. 1st, It puts the temptation to
drink out of men's way; so that if one will have
liquor, he must take some trouble to find it,
instead of having it urged and thrust upon him.
2d, By making all liquor debts null and void,
it saves the family of the drunkard from the
necessity of penury and ruin. The remnants of
the family property, the wife's or widow's wages,
or the children's scanty earnings, cannot be
seized as they could once, to feed the source of
their misery. These two things the law does at
once and perfectly accomplish.

We do not attempt to meet here the objections
which have been made to the law in point of
principle. The common sense of it is very plain.
If the State is bound to undertake to make good
the mischief the liquor traffic has caused, if it
must guarantee the support of families in the
almshouse, and the defence of the community
from crime, it is certainly competent to define
the terms. The State, in this connection, is re-
presented by all those classes of men who are
capable of self-support. The honest, temperate
and industrious, must bear the burdens of the rest.
If (which is a moderate estimate) three quarters
of the pauperism which they must pay for, and
half the crime they are likely to suffer by, result
from the liquor traffic, they have a right to
defend themselves in any way they can. In
Wisconsin dealers in liquors as a class, are made
liable for the whole burden. Our way in Maine
we think is a better way. It prevents the mis-
chief from being done, and then nobody has to
pay for it.

The Maine Temperance Law of 1851, is "an
act for the suppression of drinking houses and
tippling shops." It provides that intoxicating
liquors cannot be lawfully sold, except by cer-
tain salaried agents, "for medicinal and mechan-
ical purposes only." It makes the violator of it
liable to search, fine and imprisonment. With-
out mincing the matter, it aims to break up the
ruinous traffic, that breeds the poverty and vice
which prey upon the State. It seizes and
destroys the article unlawfully held. It com-
pels the authorities, on suitable representation,
to search shops or buildings for this purpose.
It makes null and void all debts or contracts
entered into for the unlawful purchase of intoxi-
cating liquors. And this it does, with the view,
first of defending the public peace and morals;
and secondly, of diminishing the burdens of the
State.

In answer to the first, we have the general
testimony of our citizens, as to the greater quiet
and better order of our streets, especially at
night. We have the particular statement of a
watchman, who has been constantly on duty for
eight years, and who says that at no time for all
that period, have the streets been so safe and
quiet. We have the notorious fact, that our
watch-house and jail have been nearly tenant-
less, and that the Fourth of July passed without
a single commitment by the police. We have
the favorable testimony of the city authorities,
to the same general effect; and the assurance of
the clerk of the County Court, that "unques-
tionably" the expenses of criminal prosecutions
will be materially diminished by the working of
this law.

We have the report of the City Mar-
shal, who presents a list of thirty-nine places of
sale closed—twelve of the dealers having left the
city, and three having been committed to jail.
And finally, we have all this, in contrast to the
disgraceful violence that took place in our streets
last winter—violence resulting twice in murder.
We have obtained from the proper sources the
following statistics, which will illustrate this mat-
ter in detail.

Commitments to the County Jail. Quarter
ending
Sept. 30, 1850, for Drunkenness, 12; Assault, 7; Total, 19
June 30, 1851, " 11 " 6 " 17
Sept. 30, 1851, " 11 " 6 " 17

Showing a difference in favor of this quarter
of 6 as compared with the one previous, and of
11 as compared with the corresponding one last
year.

2. Commitments to the City Watch-house.
Quarter ending June 30, 1851, 154; Cost to City, \$ 80 80
Sept. 30, 1851, " 114 " 57 72
Difference in favor of this quarter, Cases, 108; Cost, 183 07

3. Number of places where liquor is sold.
Last spring, 106; at present, some 56; showing
a diminution of near 50 per cent., while the
quantity sold is estimated to be reduced about
75 per cent. Most of these are Irish dwellings
of the lowest class (which cannot be
searched without express proof of sale.) A City
Agent has been recently appointed, and the five
licensed dealers are notified to stop the sale on
or before the 1st of January next.

4. Amount of fines paid to City Treasury,
\$110.

5. Quantity of liquor seized and condemned,
about 4,000 gallons; and a still larger amount
reshipped to Boston.

The state of the streets and city according to
the City Marshal's statement, is "improved 75
per cent." as compared with the previous quar-
ter.

A part of the statistics show merely the effi-
ciency of the law; but we call more particular
attention to those facts which show the actual
decrease of crime, and the positive gain of public
morals.

In answer to the second question, i. e. as to
the public burden of pauperism, we have the
most ample and satisfactory statements. An
Overseer of the Poor says, "The applications
for aid for the last three months have not been
half so numerous as the three preceding months.
This I attribute to the enforcement of the late
Liquor Law. It is, in my opinion, gradually
but surely diminishing our pauper expenses;
and I hope the day has already dawned upon us,
when this fruitful source of pauperism, misery
and crime will be entirely banished from our
midst."

We quote the following statement from one of
our city papers:—

"We understand that the extra help during
haymaking at the City Farm, is all hired. It has
heretofore been performed by persons committed
to the House of Correction for drunkenness,
of whom there has never before been a deficiency.
The House of Correction is now empty. The
city can afford to hire many things done, when
the drain upon the wealth and industry, result-
ing from the use of ardent spirits, is stopped."

We have also the assurance of those compe-
tent to judge, that the operation of the law will
be to add some four or five hundred dollars to
the amount of the poll taxes of this city. In
other words, by taking temptation to drink out
of men's way, it creates a body of some hundreds
of new citizens, in place of an equal number of
degraded and burdensome paupers, or of men
who for charity's sake were spared the tax.

Even if this amount is greatly over-stated, still
the law that promises to restore a hundred or
even one, to the lost privilege of manhood, and
to equal citizenship, is certainly very far from
proving a failure.

In addition to these general statements, we
are enabled to present the following statistics:

1. Out-door expenses of the Pauper Estab-
lishment. Quarter ending
June 30, '51 (as supplied) \$470 33; 1850, (as rep.) \$693 15
Sept. 30, '51 " 823 05; 1850, (as rep.) " 1,505 45

Showing a reduction of more than 50 per cent.
in this department, for the last quarter, against
20 per cent. last year.

2. Expenses of Almshouse resulting from
intemperance, in 1851.
Quarter ending June 30, \$161.53.
" Sept. 30, " 50.2.

Showing a reduction in this one item of 156.51,
or ninety-seven per cent.

3. Cost of support of Common Drunkards in
the House of Correction for Penobscot County,
1851.
Quarter ending June 30, \$147.84.
" Sept. 30, " 40.67.

Showing a reduction of \$107.14, or 72 1-2 per
cent.

And we have the Marshal's testimony to the
effect that "considerable improvement" is man-
ifest in the condition of the temperate classes,
from the obstacles in the way of their obtaining
liquor; and that the comforts of many families
have been greatly augmented.

These facts, as we conceive, fully prove, that
considering the embarrassments which must beset
a law of this nature, especially at the outset, the
"Act of 1851, for the suppression of drinking
houses and tippling shops," has proved success-
ful; and that the passage and enforcement of
said Act is a subject of congratulation for every
friend of public economy and morals.

We do not deny that there has been hardship
in the execution of the law in particular cases.
To all this laws are liable. And we do not
overlook the greater difficulties that must be
met in carrying it out in towns, where there is
no strong municipal government—especially in
towns upon our border, adjoining the territory
of a foreign government, and indeed, in all
places which admit the coasting-trade. Still,
under these heavy disadvantages, we contend
that it is doing good now, and is likely to do
more good.

In conclusion, we would respectfully urge on
all good citizens and friends of the general moral
and peace, the consideration, that if similar
laws can be passed and executed in two or three
adjoining States, their operation will be more
easy, more effectual, and more advantageous to
the community.

We are happy to believe, from all that we
can learn, that this law has the steady support
of the better part of our citizens, and that it is
gaining and not losing in popular favor. In sup-
port of this opinion, we refer to the testimony of
a prominent citizen of this place, as given in an
answer to a Communication from certain friends
of Temperance in Massachusetts. We quote the
following words:—

"The execution of this law obtains the unan-
imous consent of temperance men; and does
enlist others who have hitherto been inactive."

And among these he includes "such as have
been addicted to the cup, and have never been
able to restrain their appetite until the law has
rendered it almost impossible for them to obtain
drink, and their associations less dangerous."

Certainly, no higher evidence of its success can
be given, than the fact, that it has not only pre-
vented the commission of crime, and saved the
State from a heavy burden, but that it has en-
listed in its support those very men, for whom it
interposes the only barrier against self-degradation
and ruin.

A SINGULAR EXCUSE.—A Parisian robber,
who was seized for stealing snuff out of a tobacco
shop, by way of excusing himself exclaimed,
"that he never heard of that law which forbade
a man to take snuff."

CHILDREN.

WILLIE AND THE BIRDS.

A TRUE STORY.

A little black-eyed boy of five,
Thus spoke to his mamma—
"Do look at all the pretty birds;
How beautiful they are!
How smooth and glossy are their wings—
How beautiful their hue!
Beside, mamma, I really think
That they are riotous too!"

"Why so, my dear?" the mother said,
And scarce suppressed a smile—
The answer showed a thoughtful head,
A heart quite free from guile.
"Because, when each one bows his head,
His tiny bill to wet,
To lift a thankful glance above
He never does forget:
And so, mamma, it seems to me,
That very pious they must be."

Dear child, I would a lesson learn
From this sweet thought of thine,
And heavenward, with a glad heart, turn
These earth-bound eyes of mine:
Perfected praise indeed is given,
By babes alone, to God in heaven.

CHARLEY'S HALF-DOLLAR.

"Good, good!" exclaimed Charley Gray, as he
ran down the smooth path leading from his
father's cottage, "I shall have so much fun!
How kind my papa is to give me this bright
half-dollar, and permission to spend it as I
please."

As he said this, his cheeks glowed with antici-
pation of the pleasure he expected to receive, as
the worth of his money. Charley soon reached
the street gate, and as he cast his eye toward
the gay flags floating over a large tent near by,
he saw Edward H. sitting upon a spot of grass,
working very busily at something. Charley ran
up to him, and found that he was trying to tie
down the crown of his hat which was nearly torn
out. Edward was so much engaged with his
work, that he did not raise his head until Charley
had called him twice or three times; but when
he looked up he tried to smile, although his
face wore an expression of sadness.

Charley did not notice this, but showed Ed-
ward his money, and eagerly began to tell him
about the enjoyment he meant to have at the
circus during the afternoon, and in eating the
cakes and candies that he could buy with the
rest of his money.

To all this Edward said nothing, but putting
back his sunburnt face, he fixed his large dark
eye on Charley's face, and then burst into a flood
of tears.

Charley quickly asked what was the matter—
why he felt so sad?

For a few moments Edward could not answer;
but when his feelings became more calm, he told
Charley that he had been trying in vain to find
some work, at which he could earn something
to assist in paying the month's rent of the house
which his mother lived in; and that he had just
then thought how hungry his little brothers and
sisters often were, and how tired his mother
often looked when she came home, with hardly
food enough to last them one day. Again Ed-
ward burst into a flood of grief.

This sorrowful tale was too much for Charley's
benevolent heart, and the tears rolled down his
cheeks, as he thought of his little friend's condition;
and he thought of his little friend's condition;
and he said, "Cheer up, Edward; look happy again
for my sake. True, you have found no work
to-day, but my half-dollar shall make it all up;
take it, and give it to your mother." So saying, he
slipped the money into Edward's hand, and with
a light step and heart made happy by an approving
conscience, and Edward's look of gratitude,
he went home. That night Charley felt very
happy, and resolved to relieve the distressed
whenever he could.—Sunday School Advocate.

THE PRESIDING ELDERSHIP.

Much is being said and written upon this pecu-
liar feature of Methodist polity. The minds
of our people are evidently unsettled on this
topic. Perhaps the majority are in favor of the
office being continued. But are we all satisfied
that absolute perfection is attained in this mat-
ter? I think not. Some are of the opinion that
it may be greatly improved without any
danger of annihilation. It would not be a thorough
modification, and its perpetuity, popularity
and utility? We may have good men, and men
too of excellent pulpit ability for P. Elders, but
after all, the machinery moves heavily, like Pha-
roah's chariots when the wheels were taken off.
In very many instances it exists as a mere nomi-
nal appendage, as a matter of form, and even
this languid formality depends upon the preach-
ers and a few lovers of Methodism for its totter-
ing existence. Let the support of a very few be
withheld, and it would speedily be among the
things that were. The fact is, the spirit is not
in the wheels. We do not advocate the destruc-
tion of the Presiding Eldership, but we do plead
for its entire renovation. Its present prostrated
condition, the spirit of the age, the opinions of
thinking men, all seem to indicate the impor-
tance of a speedy change.

But how shall this change be effected for the
better? This question is rather difficult to an-
swer, but perhaps not so insuperable as some
might suppose. I will take the liberty to sug-
gest a few alterations. 1. Let the P. Elders be
chosen by the members of the Annual Confer-
ence by private ballot. 2. Let each Presiding
Elder travel through the entire Conference once
in one year. 3. Let there be as many P. Elders
as shall be necessary to visit each appointment
once in four months.

The advantages of this new arrangement are
these. 1. The people would be more likely to
receive their preacher, and be better satisfied
with him if three or four men appoint him in-
stead of one. Circumstances may mislead the
feelings and judgment of one man, in which
case, according to this plan, there would be a
remedy to relieve this very obvious difficulty.

Moreover, the people would receive the benefit
of various talents by the P. Elder's passing
through the entire Conference. I think no
man among us will lay claim to all the good
qualities essential to the P. Elder's office. One
excels in financial ability, another in pruning
corrupt and fallen churches, a third in healing
measures, a fourth is deeply interested in Sab-
bath Schools, missions, education, &c. Now I
do not overlook or depreciate the value of our
worthy P. Elders when I say that none of them
possess all these essential qualities. Yet it is my
solemn conviction, that the work of God is suf-
fering severely for want of this variety, and must
continue to suffer until something is done to
remedy the evil. It would be easy to state nu-
merous startling facts on this point, if it were
deemed expedient and necessary; but these re-
marks must suffice for the present.

2. The preachers would be benefitted by this
new plan. They would go to their stations with
greater submission and cheerfulness, knowing
that the united judgment of three or four men
instead of one, made the appointment. I know
the Bishop decries the stationing of the preach-
ers in cases of dispute, which is very necessary
and important, but after all it cannot be denied
that the stationing of each preacher rests with one
man, the P. Elder. For the sake of peace this

arrangement may be submitted to, but the cool
judgment will necessarily revolt, especially in
these days of progress and freedom. Mr. Wes-
ley might possess the sole power of stationing
the preachers, a power which rose up out of the
exigency of the case, but I very much doubt
whether even Mr. Wesley could either virtually
or nominally attempt the same thing now. And
yet on the present system there are P. Elders
among us who station as many preachers on an
average as did Mr. Wesley from year to year.

Now if the preacher happens to be a favorite
with the P. Elder, "it is well with him," but if
not, "woe unto him." I know those preachers
who occupy lucrative posts will offer their bread
and butter objections against this last statement,
but they will be broad and butter objections,
notwithstanding. I am bold to affirm that if
those preachers who occupy small stations were to
unbuckle their feelings, they would give vent
to a great deal of dissatisfaction growing out of
the present system, and which might be greatly
relieved by the plan here suggested, or some
other more liberal policy. There are many ex-
cellent ministers among us whose intellectual,
spiritual and temporal interests are seriously im-
paired, owing to the present state of things. And
on the other hand, churches are greatly injured
for want of a more general distribution of
ministerial gifts; which evil is not, will not, and
cannot be rectified under existing circumstances.

3. This new plan would be a great benefit to
the Presiding Elders. It would relieve them of
much anxiety in making out the appointments,
by drawing the whole cabinet to a focus, and
centering its wisdom upon each preacher and
station. It would prevent contentions about
this, that, and the other preacher, for this and
the other station. All would have the popular
and the unpopular preacher on their district.

And would not mutual interest create mutual
good feeling among these sub-Bishops? And
would not this general interest for all the
churches and preachers felt by the P. Elders, and
diffused through them tend to enlarge the broad
principles of Christian philanthropy and Method-
ist itinerancy? Those narrow, petted up sectional
views and feelings which are making rapid head-
way among us as a people, would be destroyed.
But I must not enlarge on these points, for it
would be easy to write a pamphlet of ordinary
size in showing the importance of a thorough
and speedy change in the Presiding Eldership.
That objections may be urged against this theory,
I am fully aware. The probable objections that
will be offered have been examined with
some degree of care before penning this article,
and the writer believes them to be capable of
complete explosion. VERITAS.

Nov. 10, 1851.

Brethren seem determined to discuss this "everlasting
question." We already have seen from our correspond-
ents hints and suggestions that it might come up. We
hope if it is continued, that writers will study brevity and
mutual courtesy.

For the Herald and Journal.

N. H. CONFERENCE SEMINARY.

Report of the Examining Committee.

The Committee were highly pleased with the
examination. It sustained the reputation which
the seminary has acquired for correct scholarship
and thorough discipline. Prof. Clarke has been
assisted during the Fall Term by Prof. Gard-
ner, who is permanently connected with Prof.
Clarke as associate principal. Miss Robinson is
assisted in the female department by Miss Hobbs.
The Board of Instruction is full, able and popu-
lar. In the estimation of the Committee no
better instructors, and none more fully devoted
to their work, can anywhere be found. The
students acquitted themselves with much credit,
and showed that they had made commendable
progress in their studies during the term.

The graduating class of the present year was
small, but very good. The young ladies passed
an excellent examination, and completed the pre-
scribed course of study with the highest honors
of the institution; and their compositions were
of such rare excellence as to entitle them to es-
pecial commendation.

The seminary has been very much improved,
painted, green blinds placed on it, the grounds
enclosed by an appropriate fence, and are pro-
spectively beautified with shrubbery and shade
trees. The Committee might speak in eulogistic
terms of the examination, music, paintings,
addresses and exhibition, but for bare, and close
this brief report by commending this institution
to the Methodists of New Hampshire, believing
its claims on their patronage, sympathy and
prayers, superior to all others in the State or on
its borders.

RICHARD S. RUST, Chairman.
JOSEPH KNOWLES, Secretary.

BEAUTIFUL FRAGMENT.

We possess a genuine fragment which Cicero
has preserved to us from a lost work of Aristotle.
It runs thus:—"If there were beings who
lived in the depths of the earth, in dwellings
adorned with statues and paintings, and every-
thing which is possessed in rich abundance by
those whom we esteem fortunate, and if these
beings could receive tidings of the power and
might of the gods, and could then emerge from
their hidden dwellings through the open fissures
of the earth to the places which we inhabit; if
they could suddenly behold the earth, and the
sea, and the vault of heaven; could recognize
the expanse of the cloudy firmament and the
might of the winds of heaven, and admire the
sun in its majesty, beauty, and radiant efful-
gence; and lastly, when night veiled the earth
in darkness, they could behold the starry heav-
ens, the changing moon, and the stars rising and
setting in the unwavering course ordained from
eternity; they would surely exclaim, there are
gods, and such great things must be the work
of their hands."

It has been justly observed, that this passage
is alone sufficient to corroborate Cicero's opinion
of "the golden flow of Aristotle's eloquence," and
that his works are pervaded by something of the
inspired force of Plato's genius. Such a testi-
mony to the existence of the heavenly powers,
drawn from the beauty and stupendous greatness
of the works of creation, is rarely to be met
with in the works of antiquity.—Humboldt's
Kosmos.

GEMS OF THOUGHT.

Avarice, the accumulation of wealth for its own
sake, brings with it its own punishment in the dry-
ing up of every fount of human affection within
us, in the disruption of every tie which the
charities of life are bound, and in the conversion
of the heart into a substance "harder than the
nether millstone."

An ardent sensibility to the impressions of
great virtues and abilities, accompanied with a
generous oblivion of the little imperfections with
which they are joined, is one of the surest indi-
cations of a superior character.

The real character of a woman cannot be half
so well learned by dancing with her as by con-
versing with her at home in all the varied cir-
cumstances of domestic life. All women may be good
when pleased, but she is most likely to be a really
good woman who wants not the fiddle to sweeten her.

The laboring man in the present age, if he does
but read, has more helps to wisdom than Solon
but read, has more helps to wisdom than Solon
but read, has more helps to wisdom than Solon

No man ever did a designed injury to another,
without doing a greater to himself.

Men fear death through ignorance, as children
fear the dark.—Bacon.

Nothing can constitute good breeding that has
not good nature for its foundation.

We are always clever with those who believe
and think as we do.

It is not in our stars, but in ourselves, that we
are underlings.

BIOGRAPHICAL.

Capt. WILLIAM HARLOW, Lunenburg. This
dear father, after a voyage of 81 years and ten
months, over the uneven surface of the sea of life,
arrived safe in the heavenly port, Oct. 30, 1851.

Father Harlow spent his youthful days on the
ocean. He then married, left the sea, and set-
tled on a farm. In 1813 he embraced religion
and joined the Methodist church in this place,
which had then existed about ten years. During
all the storms of "isms and schisms" he has
stood unmoved, like the strong oak upon the
mountain top, amidst the winds and storms of
winter. When I first came to this place, he
arose in a prayer meeting, and with tearful eyes
said he had long prayed that he might live to
see one more revival; then he could depart with
Simeon, "Now lettest thou thy servant depart in
peace." This was literally fulfilled. Out of
his family, consisting of himself, wife and seven
children, he was the first to die. His sickness
was short but distressing; he could talk but
very little; but by signs and a few words he
gave us a demonstration of the truthfulness of
that Scripture, "Mark the perfect man, and be-
hold the upright, for the end of that man is
peace." He was a man universally beloved, and
is lamented by all who knew him. His house
has long been a home for the itinerant. O how
many have, when weary, wet, hungry and cold,
found there a comfortable home. Many of our
elder brethren in the ministry will recall such
scenes, when they used to take long circuit rides.
How often has the light gleaming from his win-
dows cheered the heart of the benighted pilgrim.
May his mantle fall upon others.

JOHN S. DAY.

WARREN F. SON OF ASA AND RACHEL F. MOR-
RILL, died in Pembroke, N. H., Oct. 30, aged
18 years and 6 months. The subject of this
notice was a young man of more than ordinary
character and promise. Of studious and thought-
ful habits, his mind was precociously developed,
probably to the injury of his health. He early
reaped the advantages of a religious education,
and at the age of twelve years gave his heart to
the Saviour. He was ever inclined to doubt
and distrust his own heart, though a purer mind,
or one more desirous to be right before God, I
have seldom met. He could never command
sufficient confidence to unite himself to the
church in full till a short time before his last
sickness, when he did it principally from a sense
of duty. About the same time he was for some
weeks in a state of deep gloom and distress of
spirit, fearing, as he expressed it, that "he was
not right;" but "the Lord brought him out of
all his distresses," and gave him a glorious deliv-
erance. In his daily journal, which he kept
for sometime, we find the following, which is the
last entry:—"Sept. 2. This morning I have
felt some sweet comfort, like that I used to pos-
sess. There is a sweetness, where we have
prayed long, and are watchful. For two or
three weeks, I have felt that I was not right, and
was in despair; but God through his great
mercy has kept me through all my wanderings.
I have seen the danger of losing an interest in
Christ, I think, more than ever." In his death
he had confidence and peace, and now rests in
his labors. May his friends all meet him in
heaven. JAMES THURSTON.

Suncook Village, N. H., Nov. 19.

Bro. GRINDAL COFFIN died in Astotook, of
disease of the heart, Sept. 16, aged 68 years.
Bro. Coffin embraced religion in 1825; and
since that time faith has been the telescope
through which Bro. C.